

CUMMINS

Nineteenth century educational
ideals, and their reaction on
religion in the United States

Education

A. M.

1910

UNIVERSITY OF ILLINOIS
LIBRARY

Class

1910

Book

691

Volume

Mr10-20M



NINETEENTH CENTURY EDUCATIONAL IDEALS, AND THEIR
REACTION ON RELIGION IN THE UNITED STATES

BY

ROBERT ALEXANDER CUMMINS
B. S. Illinois Wesleyan University, 1909

THESIS

Submitted in Partial Fulfillment of the Requirements for the

Degree of

MASTER OF ARTS

IN EDUCATION

IN

THE GRADUATE SCHOOL

OF THE

UNIVERSITY OF ILLINOIS

1910

1910
C91

1.- 28F11raig

UNIVERSITY OF ILLINOIS
THE GRADUATE SCHOOL

June 1, 1906

I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Robert A. Cummins

ENTITLED *Nineteenth Century Educational
Ideals, and their Reaction on Religion in the
United States*

BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF *Master of Arts.*

E. L. Norton

McBayley

In Charge of Major Work

Head of Department

Recommendation concurred in:

} Committee
on
Final Examination



Digitized by the Internet Archive
in 2013



<http://archive.org/details/nineteenthcentur00cumm>

P-R-E-F-A-C-E

While the subject of this Thesis was selected at the beginning of the year, the discussion itself represents, in an incidental way, the scope of the work done during the year in the school of Education, under the supervision of Prof. Wm.C. Bagley, to whom many thanks are due for the careful attention which he has given to directing us in the various studies which we have undertaken.

To Dr. Anderson for his inspiring lectures on Educational Classics much credit is due, and to Dr. Norton, under whose immediate care we have labored throughout the year, we are especially indebted for the interesting and helpful conferences granted us from time to time, also his valuable presentation of the Principles of Esthetic, Moral, and Religious Education.

* * *

CONTENTS.

CHAPTER I.

Introduction.

Purpose	Page	1
Figure of speech employed	"	1
Outline of treatment of subject	"	1
The "Great Eastern" or Chinese system of edu.....	"	2

CHAPTER II.

Evolution of Educational Ideals.

First trip to see the educational ship	"	3
Educational Ideas of Plato	"	3
" " " Aristotle	"	3
Aesthetic Ideas of the Greeks	"	4
Moral " " " " 	"	4
Rise of the Roman Empire	"	5
Second trip to see the educational ship	"	5
Educational Ideas of Cicero and Quintilian	"	6
Rise of Christianity	"	7
Third trip to see the educational ship	"	7
Alcuin of York called to Europe	"	7
Educational Ideal of the Monasteries	"	8
Introduction of Industrial Education	"	8
Lowstate of Morals and Education	"	9
Fourth trip to see the educational ship	"	9
The standard raised by Dante and Petrarch	"	9
Educational system of Vittorino da Feltre	"	9
Erasmus, the great Educator of the Reformation ...	"	10
Reason for failure Education to become universal	"	11
Why the Greeks failed to remain a nation	"	12
" " Romans " " " " 	"	12
Insufficiency of Middle ages in education	"	13
Two reasons why the Renaissance failed	"	13
Unlading of the Nineteenth Century Ideals	"	14
Educational Ideas of Montaigne	"	14
" " " Bacon	"	15
" " " Comenius	"	15
" " " Milton	"	16
" " " Locke	"	16
" " " Rousseau	"	16
Another reason for the failure of the edu.ship ..	"	17
Plan for separation of educational Ideals	"	18
The New view of Humanity	"	18
Ideal for physical phase of education	"	18
Self-activity as applied to physical training ...	"	19
Reaction against over-emphasis of athletics	"	19
Disciplinary phase of education as applied to		
conduct of dependent and delinquents	"	20
Ideal for Intellectual phase of education	"	20
Transition from Medieval to Modern education	"	21
German attitude toward the Modern ideas	"	22

CHAPTER II (Continued)

Evolution of Educational Ideals.

Educational Ideas of Pestalozzi	Page	22
Process of perfecting educational Ideals	"	23
A difficulty encountered in separation of Ideals	"	24
Importance of Spiritual training	"	24
Emphasis of spiritual by Froebel	"	24
" " institution of family	"	25
Review of Professor Horne's formulation	"	25
What the physical phase of education includes ...	"	26
The writer's interpretation of education	"	26

CHAPTER III.

Religious Sanction and its effect on Education.

Civilization and educational Ideas	"	28
Development of Hebrew civilization	"	28
" " Greek " 	"	28
Social life as influenced by Religious Sanction .	"	28
Political " " " " " " .	"	29
Conflict between the Popes and the Emperors	"	29
Liberal vs.Non-liberal Education the issue	"	30
Attitude of Ecclesiasticism toward Education	"	30
Remarks on misunderstanding between Rel.and Edu..	"	31

CHAPTER IV.

Reaction of Education on Religion.

Adjustment between secular education and religion	"	32
Relation of Edu.to Religion is wholesome	"	33
Effects of contact of Education and Religion	"	33
Criticism of Bonham's "Progress of Secularism"...	"	34
Reaction of Education on Theology	"	35
Changes in curriculum at Hartford Theolog.Sem....	"	35
" " " " Boston " " 	"	36
Conclusions drawn from study of above schools ...	"	38
Reaction of Education on Church Periodicals	"	39
" " " " " Organization	"	39
" " " " " Auxiliary Soc....	"	40
" " " " Pulpit themes and on		
the requirements for ordination of preachers	"	41
General results of contact of Edu.and Religion ..	"	41
Final conclusions of this investigation	"	42
Outlook of the future relation between the		
church and secular education	"	42
Acknowledgments	"	Preface
Bibliography of writings consulted and used in the		
preparation of this Thesis	"	44

CHAPTER I.

Introduction.

PURPOSE

It shall be the purpose of this paper to discuss the salient features of the educational ideals of the nineteenth century as they appear at the close of that period, showing the reaction of same upon religious beliefs and conduct, particularly in the United States. In treating the content of the ideals such facts in the history of education will be brought forward as will serve to illustrate the evolution of educational ideas from the primitive conception of different races to the highly developed forms of the present time.

FIGURE

The evolution has not been gradual by any means. On the contrary the entire process of which we shall speak has rather been likened to a continued attempt of some large sailing vessel to effect a landing, in which at one period it came near the shore, and again was blown far out to sea by the great social, political, and religious movements that have characterized the past history of civilization.

OUTLINE

It would be quite interesting to get aboard the educational craft at the beginning and go the entire journey from thence to the present time, for then we would have opportunity to become acquainted with all the various processes by means of which ideals of this kind are formed, tested, and offered for acceptance to the people, but since our aim is somewhat more philosophical than historical, we shall content ourselves with remaining on the land and admiring what we shall venture to speak of as the GREATEST SET OF IDEALS ever produced by mankind, with the assurance, however, that we shall be permitted to take an occasional trip to the water's edge, as it were, to view the educational ^{ship} of the ages when she almost makes

the landing; and finally, of course, with the expectation of being present when the cargo is unladed, which according to the best authorities occupied the latter half of the nineteenth century.

THE GREAT EASTERN

Numerous educational crafts have been launched, but the one that remained afloat longer than any other, though she never came in contact with the others, was the "Great Eastern", or Chinese system. Although the eastern system of education contributed nothing of value to the western systems^{out} of which our present ideals have grown, still it is worthy of mention here, if for no other reason, because of the many centuries through which it has survived. China being, perhaps, the oldest nation in the world had early worked out her system of education basing it upon memory work using the process of imitation. The end of their education was to serve the state, a man being looked upon as a sort of automatic machine. The content was based upon the text of Confucius, which when memorized constituted their chief stock of knowledge. About all that can be said in favor of this eastern ideal is that it seemed to satisfy the officials and to serve their purpose, otherwise it would have been replaced sooner. It must be recorded that no educational vessel that has floated the seas of time was ever able to engage with this old Chinese junk, and it was only after the landing of the nineteenth century ideals that a land force was created which proved strong enough to invade the east and to replace their old ideas and systems with modern and more practical ones. During the last quarter of a century China and her eastern sisters, some of whom have also been somewhat backward in respect to education, have been falling into line resulting in a wholesale abandonment of the "Great Eastern."

Evolution of educational ideals.

FIRST TRIP

According to promise, then, we take our readers first to ancient Greece to see the educational ship as she swings near the shore during the Periclean age. At that time many phases of the present ideal were well worked out and practiced to a considerable extent.

IDEAS OF PLATO

The philosophers were the chief educators of that age and established a number of schools, some of which became quite famous as centers of learning. Plato, for example, taught that all the faculties of the individual must be thoroughly developed in order to produce "well being", which he termed virtue. While he only recognized three faculties, viz- intelligence, courage, and appetites, nevertheless in one sense his idea was as comprehensive as any modern formulation, since it was made to include the whole of life's activities. His idea in regard to the education of women, however, was so far in advance of his time that it hindered in a material way the landing at that time. Many other phases of civilization, some of which waited for science and invention, needed to be developed before the education of women would be practical. Plato's idea of education through environment has been handed down even to our own time. He believed that the philosophers should rule.

IDEAS OF ARISTOTLE

The theory of education set forth by Aristotle, while based upon a rather fanciful conception of the soul, is nevertheless very plausible in its conclusions. He taught that the soul has two parts, one of which has reason and the other has not, therefore we should have two kinds of learning, viz- the higher which means peace and leisure, and the lower which means business and war. His theory of the state has served as the basis of many later

texts on the same subject. Aristotle believed in democratic rule.

GREEK

ÆSTHETICS

The one idea of the Greeks which was more fully developed than any other at that time, or than at any time since then, was the aesthetic. Their appreciation of the beautiful as expressed in their art and literature has stood as the model after which all succeeding nations have copied. While it is true that the great peacemakers of the present time are those who care most for that higher form of education of which Aristotle spoke, and while many other parallels might be cited, the social, religious, and political conditions were entirely unfavorable at that time for the acceptance of any general scheme of education. Aristotle uttered some political advice in connection with his theory of education that has stood opposed to the practice of all nations who, like the Romans, have waged war for the purpose of conquest. "The ideal of war," he says, "should not be for the purpose of enslavement, but on the contrary war should be carried on only for the sake of peace; likewise business should not be for the sake of accumulation, but for the sake of leisure." Prof. J. W. Jenks, in commenting upon the Politics of Aristotle, remarks, that "One is struck with the modernness of the views of Aristotle on many points of government."

GREEK

MORALS

The philosophers of the Periclean age also advanced some moral and religious ideas that are found in our modern system, although they were not put into practice by many of the people of their day. A modern address on religious education might well contain the following thought from the Republic of Plato. "The first step in the establishment of a republic on a sound basis, and so the first aim of education must be to cultivate in the citizen a seemly attitude toward God and his fellowman." So, also, would it be in keeping with the ideals of the present time to emphasize

the statement made by the same writer to the effect, that "education and admonition should commence in the first years of childhood and last to the very end of life."

RISE OF ROME

But we must go ashore for the ship on which we have been investigating is putting to sea under a political gale that is starting up from the hills of Rome. As Rome comes into power Grecian culture disintegrates and is scattered abroad. The political supremacy of any nation carries with it the responsibility of the world's education, hence we turn from Greece to Rome for the purpose of our present inquiry.

2nd TRIP ROMAN IDEALS

If we go again to the water's edge just before the beginning of the Christian era, taking with us a good pair of field glasses, we shall be able to sight the educational ship of the Romans as their great men steer her within sight of the shore. The early conception of the Romans considered life as a form of duty, each duty having a corresponding right of which there were five in number, viz- patria potestas, manus, potestas dominica, manus capere, and dominium. They believed in the first place that they had a right to any thing which they happened to desire, and in the second place, that when they wanted any thing it was their duty to secure it at any cost whatsoever. Their social practices were founded upon the law of the twelve tables, which were adopted about the middle of the fourth century B.C. and remained in effect until the fall of the empire eight hundred years later. As the old Greek educational ship drifted to sea, the Romans looted her of much valuable material, which when worked into their own systems modified them until their education became both practical and liberalizing to a very marked degree. Cicero, who centers the ideal around the orator, is now at the helm and as he is headed straight for the mainland, we note some of the

changes that have taken place since we last visited the ship.

Cicero

QUINTILIAN

The fusion of Greek culture with Roman law has lowered the aesthetic idea, but on the whole the system appears to be more practical, hence better adapted for the use of the masses. This paved the way for a genuine effort to introduce an education stripped of all superfluities, which effort was made by Marcus Fabius Quintilian, who according to Dr. Lewis F. Anderson, stands pre-eminent among the Roman writers on education. He was the most successful teacher of the first century A.D., and was the first to receive state aid for such service. Prof. Monroe, in his History of Education says, "Cicero's exposition of Roman education is from the viewpoint of the orator and practical man of the world. Quintilian's is from the viewpoint of the educator." Let us note some of the opinions of this great teacher of rhetoric, which appeal to us as being very modern. Quintilian would have the instruction of children to begin quite early, and to be of the nature of amusement, with suitable rewards for excellence. He argued that public education was better than private, defending his position by showing that while the pupil would be no worse off morally, he would have better advantages intellectually in the public school, since through his associating with others he would learn many valuable lessons by observation, besides having the benefit of the added inspiration of both pupils and teacher. All teachers according to Quintilian should be of the highest moral character, since the pupil will invariably pattern after him in habits pertaining to character as well as in matters purely intellectual. He exalted the study of rhetoric above all others, although grammar, music, geometry, and astronomy all have value in developing the necessary qualifications of the orator, who according to Quintilian is "a good man skilled in speaking."

RISE OF CHRISTIANITY

But it is noticed that our ship is again drifting a-sea, so we must betake ourselves to land and leave our worthy friend Quintilian vainly exhorting some one to redeem the subject of philosophy from disrepute into which it had fallen as a result of the immoral lives of those who had hitherto professed to be philosophers. That his attempt in this respect was in vain is shown by the fact that during the declining years of the Roman Empire the educational ideals were superficially rhetorical. The educational ship of the Romans was blown to sea by the advent of christianity, which by the time of Quintilian had become pretty well established through the preaching of the apostles as they were scattered abroad, and through the great missionary journeys of Paul and his co-laborers. As early as 325 A.D. christianity was embraced and propogated by the Roman emperor Constantine, and for the next thousand years education was practically swallowed up by religion, hence little progress was made in the working out of ideals aside from the religious phase. Christianity sapped the aesthetic and to a great extent the intellectual element from education leaving the moral and religious elements as the chief interest during the middle ages.

THIRD TRIP

By going to the monastery of Tours during the latter part of the eighth century, however, we may learn something of the whereabouts of our lost ship. This was no doubt the highest eminence of learning from the decline of the Roman schools to the founding of the universities.

ALCUIN OF YORK

Here we meet with the learned Alcuin who had been called from the cathedral school at York by Charlemagne to assist him in his efforts to revive learning in Europe. We learn from Alcuin that the monasteries are practically the only educational institutions in existence, the churchmen having held a monopoly

on education for many centuries and destined to continue in the same authority for many more to come.

MONASTIC IDEAL

The chief ideal under the regime of the church was moral accomplishment. It is true that others, as for instance the stoics, had exalted virtue, but they contended that it was only attainable through intellectual development, while the Christians argued that its attainment was possible to all regardless of their intellectual accomplishments. In fact they even went so far as to say that intellectual development hindered virtue, hence the monastic ideal of the church came to consist chiefly in obedience, poverty, and freedom from all influences of the world. Under the influence of such an ideal the emotion of love was subjugated, since it was looked upon as being entirely a thing of this world.

INDUSTRIAL EDUCATION

It was during the dark ages that manual training was put aboard the educational ship, although it was not fully developed until modern times. Benedict issued an order requiring all the monks of his order to engage in some kind of manual labor, which led to the attainment of considerable skill in craftsmanship. Professor Anderson, in his history of "Common School Education" says, "According to Schuster the wealthy Benedictine monasteries at St. Gall, Hirschau, Corvey, Strassburg, Bremen, and elsewhere were famous for their skilled architects, sculptors, painters, and goldsmiths." To this manual labor edict of St. Benedict can be traced the origin of the craft-guilds which in turn formed the basis of the vocational schools of the continent.

LOW TIDE

At no time during the middle ages, however, did the educational ideals compare with those at the time of Quintilian. It is true that here and there were bright spots of learning but on the whole not only education but every other phase of civilization

was at a low ebb. The sweeping authority of the church had swung the pendulum so far to the religious extreme, that even the enthusiasm of two such men as Charles the Great and Alcuin the Learned did not return it within a life-time. So the empire of Charlemagne crumbled, the Benedictine monasteries declined, and the educational ship drifted from the land again.

FOURTH TRIP

Six centuries have elapsed since we were at the monastery of Tours, and we now stand amid the great Renaissance movement of western Europe. The revival of learning during this period was prolonged by a succession of strong men coming at intervals of about one hundred years. We should like to talk with a number of these famous educators but time will only permit our meeting a limited few of them.

DANTE & PETRARCH

Dante, who wrote just at the time of the breaking up of the medieval rule of the church would speak to us the message of righteousness as expressed in his "divina comedia", the greatest allegory ever produced in Europe. He would also tell us of his desire to see a revival of the Latin classics.

Petrarch, "the first modern man", would give us a glimpse both backward and forward, since according to Monroe, "Petrarch himself said that he stood between two ages, being the first to look back to the age of Augustine and realize all that had been lost, and the first to point out the way for its recovery."

DA-FELTRE

But the one who is considered as the most famous Italian educator of the renaissance was Vittorino da Fel-
tre, (1378-1446). If we visit his school at Mantua we may see in practical operation most of the characteristic ideals of the period. While this school was primarily founded for the purpose of educating the children of the Marquis Gonzaga, still Vittorino was authorized

to enroll associate pupils of some of the leading families of the city, and later added a department for promising pupils regardless of their rank in society. While Petrarch was chiefly interested in Latin, da Feltre had studied under both Latin and also Greek teachers, consequently his ideas were much more comprehensive. He taught history according to the Romans, but self-development according to the Greek idea. He gave considerable attention to physical training, engaging in games and sports of various kinds with the pupils. He paid strict attention also to the diet of the children, encouraged the appreciation of nature, and put great stress upon moral and religious attainments. All his instruction was based upon the instinctive reaction of the pupil, and many other modern features of education were introduced by this famous Italian educator, such as self-government by the pupils, training for leadership in both the state and the church, etc.

ERASMUS

The work of Desiderius Erasmus in northern Europe was even more important and extensive than had been that of da Feltre in the south a century before. Monroe quotes Professor Jebb as saying, "Of all scholars who have popularized scholarly literature, Erasmus was the most brilliant, the man whose aim was the loftiest, and who produced the most lasting effect over the widest area."

Although reared in the monastery, he afterward studied in the chief centers of learning in England, France, and other countries of Europe, thus gaining an experimental as well as a theoretical knowledge of the principal educational movements of his times, which well qualified him for the abundant work of his later life. He adopted and amplified most of the ideas which had been revived by the Italian educators, emphasizing the study of the child, and introducing humane methods of discipline. He laid the foundation for the later devel-

-opment of the kindergarten by emphasizing the importance of exercise and play in early childhood. His writings were strenuously opposed to the narrow ideals of the middle ages, also the later influences of scholasticism. The work of Erasmus was not only valuable to contemporary generations but served as a foundation for the extension of education which came with the introduction of the public school system by Melanthon, which had for its chief aim the putting of educational advantages within reach of the common people.

REASON
FOR
FAILURE

We have taken our readers these four times to visit the educational ship, and have introduced some of the most distinguished reformers and leaders of educational thought who have figured in past history, but each time we have been compelled to see the ship drift from the land, i.e., no set of educational ideals up to this time has been such as would meet the demand of civilization in that it could be adjusted to the political, social, and religious changes that were constantly taking place. With this panorama of attempts and failures before us, we posit the statement that in every case the failure has largely been due to what we shall describe as the universal tendency of man to lose himself amid the glories of his own achievements. No nation has failed because of the inability to progress, since such a lacking would have prevented their becoming a nation in the first place. The failure, as a rule, has been because of the inability to improve upon themselves. Not infrequently has one nation risen above another, but seldom, if ever, has any nation by its own discoveries been inspired to the extent that the people have redoubled their energy and advanced a second time, thus excelling themselves. To illustrate our thought further, let us consider the rise and fall of educational interest among the peoples whom we have heretofore mentioned.

FAILURE OF GREEKS

The wonderful achievements of the Greeks seemed to engender in their offspring the tendency to become satisfied with the enjoyment made possible by what their fathers had produced. Under the influence of this tendency they began to center interest around form losing sight of the spirit. Soon sophistry took the place of true philosophy; Immorality ran riot under the disguise of virtue; stagnation in general took the place of progress; and education thus robbed of its vitalizing purpose degenerated into narrow formalism and became an empty show. And it came to pass that as the one famous Greeks revelled in luxury and esteem, they became lost and in trying to find their way out, their unity was broken up, consequently their civilization dissolved.

FAILURE OF ROMANS

The Roman empire was founded upon the discovery of law and its application to citizenship, and it was by this means that she rose above the other nations of her day. After a few generations of success, however, she exchanged her dynamos of power for storage batteries, ceased to generate educational thought, and thus ran down, so to speak, amid the glory of her achievements. After Solomon finished the temple, it would have been better for his kingdom had he set to work to erect another one like unto it for the benefit of his subjects dwelling in the north, and who found it rather inconvenient to come to Jerusalem to worship, than to have spent his time, as he did, enjoying the pleasures of his palace surrounded by his seven hundred wives and his three hundred concubines; but as it was in the days of Solomon, so was it in the days of the Greeks and Romans. The universal tendency of man is to lose himself amid the glory that he himself has created. Civilizations rise and fall in proportion to the discoveries of the peoples, the educational standard always being the highest when on the line of discovery.

FAILURE OF

8th & 9th Cents

The noble efforts made by the educators of the eighth and ninth centuries were against odds too great to admit of even a hope of final success. The ascetic ideals gave no place to physical training, and had little use for intellectual effort; the chief work of the monks was a little manual labor and a great deal of copying of manuscripts, which afforded the only means of publishing the literature of that period. During the middle ages the train of progress was side-tracked and remained on the religious switch for a long time. It would have been alright to have set a car on the siding for the purpose of loading on religion, but the train should stay on the main track and speed on her way.

FAILURE OF

RENAISSANCE

When we come to account for the failure of the renaissance movement it is not so easy, for the writings of da Feltre and Erasmus alone provide for such a complete scheme of development, that we are made to wonder why a landing was not effected at that time. As a matter of history, however, we are obliged to chronicle once more the decline of true education, which gave way under the narrowing tendencies of humanism, together with the influence of what might not inappropriately be called the second growth of the reformation. Humanism, which in its youth gave promise of liberal development of the individual, soon came to mean merely a study of the Greek and Latin classics. This conception narrowed the aim of education down to a mastery of language and literature for its own sake instead of pursuing the course in which it had set out. Unlike Luther and Melanthon, the men who took up education after them emphasized the moral and the religious elements to the exclusion of the scientific, therefore this second growth of the reformation movement dropped into the old medieval ruts and became as narrow in this respect as humanism was in the other.

The fundamental principles underlying both the renaissance and the reformation movements would logically have produced the present educational situation in a much shorter time, had it not been for the operation of that universal tendency of man mentioned above. For, just as every condition seemed favorable for the establishment of a great system of education, religious enthusiasm being pushed to the extreme by Luther and his followers reacted unfavorably upon the extension of education on the one hand, and humanism ceased marching forward and began marking time on the other hand, the line of discovery was vacated on both sides, and failure was the inevitable result.

UNLOADING OF We are now come to the unloading of the nineteenth cen-
19th CENT. IDEALS tury educational ideals, the greatest event in the educational history of the world. There have been times when different customs have prevailed and systems of education have been introduced that bode fair to continue for a considerable length of time, but never has there been so complete a set of ideals offered to the world as those of which we now speak. From an examination of some of the material included in these ideals, we conclude that our ship has been held pretty close to the shore ever since our last visit to her. This is so because since the reformation the educational field has been occupied by a succession of strong thinkers such as Rabelais, Montaigne, Bacon, Comenius, Milton, Locke, Rousseau, Pestalozzi, and Froebel, consequently the material has been produced thick and fast for the formation of the ideals which are now before us. The university of Halle founded in 1694, and the university of Goettingen founded in 1747 were the chief centers for the general reaction against the narrow humanistic education.

MONTAIGNE The conditions of the times were satirized by Montaigne in his essay on "Pedantism", and in a letter to a friend he gives a

practical treatise on education entitled "Institution and education of children." In these writings he makes the following remarks in regard to the teacher, viz- "He should rather be commended for having a well composed and temperate brain, than a full stuffed head,..... and I would rather prefer wisdom, judgment, civil customs, and modest behavior than bare and mere literal learning,..... some never cease brawling in their scholars' ears (as if they were still pouring in a tunnel) to follow their books."

BACON

It was the work of Francis Bacon that aroused sleeping science and laid the foundation for the true interpretation of nature by the poets. He came on the scene with his "Novum Organum" just in time to swing the ship back toward the shore from which it had begun to drift as the influence of Erasmus died down. Realism, the fundamental principle of which was "man's power over nature", was based upon Bacon's inductive principle of science. "It would be" he says, "an unsound fancy and self-contradictory to expect that things which have never yet been done can be done except by means which have never yet been tried." (N.O. Aph. 6). Here he pleads for the use of original methods in matters of education. In aphorism 26 he distinguishes between true interpretation of nature and the more easy and less reliable anticipation of same. The conclusions of human reason as ordinarily applied in matters of nature he calls, Anticipation of nature, while the Interpretation of nature is the reason which is elicited from facts by a just and methodical process.

COMENIUS

The "Great Didactic" of Comenius exhibits the influence of Bacon upon the thinking of his time, as well as the masterful mind of the author himself. In this treatise Comenius advocates the education of all normal children by a scientific process of instruction based upon the natural aptitude of the pupil. Many of his

suggestions for teaching are now embodied in training courses for teachers. Among others, the adaptation of the work to the pupil, beginning with the child at an early age, a pre-view of the lesson as well as a re-view, and the teaching of general principles before details, are the most prominent. Comenius was careful not to overtax the ability of the pupil, hence his curriculum was rather moderate.

MILTON

The contribution of Milton is summed up in the one word, Thoroughness. The analysis of his "Tractate on Education" reveals his careful and painstaking efforts to effect a complete development of all the faculties of the pupil. Unlike Comenius, Milton outlines a great deal more than any ordinary child would now be expected to master in so short a time. He considers a complete and generous education "That which fits a man to perform justly, skilfully, and magnanimously all the offices both private and public of peace and war."

LOCKE

The philosopher and educator John Locke embodied his ideas on education in a series of letters to Mr. Edward Clark, afterward published under the title of "Some Thoughts on Education." In these letters he sets forth his famous doctrine of Formal Discipline, sometimes spoken of as his "Hardening process." He maintained that it was not the particular thing learned so much as it was the way in which it was learned that developed the intellect. Upon this theory our college of liberal arts course became to be recognized as par excellence for the purpose of mental development.

ROUSSEAU

All of the writers mentioned above contributed largely to the final composition of the nineteenth century ideals, but the one who threw out the stage plank which at last connected our ship to the shore was Jean Jacques Rousseau, born in 1712, the great leader of the Naturalistic movement in education. His principles of

education according to nature are contained in his "Emile", which begins by stating that every thing as it comes from the hand of the maker is good, but unfortunately most things are corrupted by the hand of man. A.G. Canfield, in an article on Rousseau in the Universal Cyclopaedia says, "At the center of his ideas was his sincere belief in the goodness of nature and whatever is in accord with her. The sentimentalists date from him, and the view that to show that an act is natural is to prove that it is right."

**ANOTHER REASON
FOR
FAILURE** To carry out the figure of speech with which we began, we would say that another reason why a complete system of educational ideals had not been landed up to the present time was because the political, or let us say the land conditions, had not as yet been sufficiently developed. The great awakening which began in the Italian Renaissance was continued in the Reformation and ended in the American war for Independence and the French Revolution. This political upheaval brought the final freedom of the individual and the establishment of democracy as a world policy, thus paving the way for the universal education of all classes. Plato's scheme had provided only for the guardian or ruling class; The Roman educators were concerned chiefly with those who gave promise of becoming in the end philosophers or orators; the church schools of the middle ages were designed principally for those who should govern; even Montaigne and Milton were interested mainly in the education of the nobility; and Melancthon's scheme of education for the common people was not well received owing to the distinctions in society that existed prior to the French revolution. It seems evident, therefore, that democracy and freedom of worship must precede public education for the masses, if it shall be most wholesome for all concerned.

SEPARATION OF IDEALS

For convenience in examination let us separate our cargo of nineteenth century ideals into three heaps and label them respectively, Physical, Intellectual and Spiritual, discussing them in the order named.

THE NEW VIEW OF HUMANITY

The new view of humanity centers interest around the individual, as the subject of education, rather than around the things taught. The more recent development of the sciences, especially that of Biology, has established beyond question the fact that mental and even moral attainment is very largely conditioned by the physical. A person who has an undeveloped or otherwise weak body may, it is true, prove to be the intellectual superior of others who have sound bodies, as for example, Pope who was a weakling, Lord Byron who was a club foot, Voltaire the dwarf, or Locke who said of himself, "My carcass was made of very ill composition", but even such cases do not disprove the statement made above, since the question always remains to be answered, viz- what might have been the achievements of the same persons had they possessed strong physiques? Or on the other hand, what might certain physically strong persons have accomplished had they been endowed with such mental powers as those mentioned above? Imagine if you please the result of, let us say, such a combination as the body of James J. Jeffries with the mind of Locke; or the mental powers of Keats with the physique of uncle Jacob Warner, who at the age of ninety made a pilgrimage in a prairie schooner from Seattle, over the Oregon trail, to Washington, D.C., continuing his trip to New York, and back again as far west as Kansas city.

PHYSICAL IDEAL

"Sana mens in corpore sano", with which Locke begins his "Thoughts on education", forms the basis of the nineteenth century physical ideal in education. Beginning with

calisthenic exercises the idea has developed until systematic physical exercise is now considered a necessary part of education, and is required not only in the grades but also in the normal schools and colleges. Nearly all educational institutions are provided with gymnasias, athletic fields and play grounds. Considerable attention is paid to school hygiene also, this being held as a matter of obligation on the part of those furnishing the instruction.

SELF-ACTIVITY Habits of skill are considered as much a matter of education as are habits of manner. Operative power is demanded of the pupil, especially in vocational pursuits, and this is finding its highest and most profitable development in the manual training department of the public schools, and in the technical schools which are coming to be an integral part of all state universities as well as other large universities. The modern college student tries his hand at experimentation, whereas awhile ago the custom was for the professor to give learned lectures, which if demonstrated at all were done so by himself. The term "self-activity" has reference to mental as well as to physical activity; so Hughes and Klem in "The progress of education during the century", would say that, "Teaching has passed through six stages; from the telling stage to that of self-activity of the pupil."

REACTION The physical aspect of self-activity, however, has been over-emphasized in some institutions where the interest in athletics has been allowed to absorb practically all the thought and energy of the students with the result that mental and moral accomplishments have been sacrificed for the pleasures of the grid-iron. In most cases, however, the reaction against such extreme practice has been sufficiently strong to balance up the situation on the basis of good common sense. Dartmouth and many other colleges have placed re-

-strictions on foot ball; the New York city schools have prohibited basket ball; the university of Illinois and other colleges have limited the number of years in which a student may play on the ball teams, and many other like examples might be mentioned illustrating this reactive spirit, which acts as a sort of governor to check an extreme tendency in any direction.

DISCIPLINARY Instead of inflicting penalties by means of incarceration and corporal punishment as was formerly done, the disciplinary ideal has come to be almost wholly a corrective one. Under the modern system, instead of subjecting insane and feeble-minded patients to the cruelties of confinement and punishment, the prisons and other places of confinement are being converted into hospitals for the sick, homes and work-shops for the defective and dependent, and training schools and farm homes for the delinquent classes. The leaven of Christianity has done a splendid work in humanizing the disciplinary ^{Phase} of education. The question that the teacher is endeavouring to solve at present is one of restoring the individual to his place in society rather than that of exacting from him a penalty for offence.

INTELLECTUAL The intellectual ideal for the century has been distinctively scientific in its method, developmental in its nature, and complete in its extent. It has aimed to make the mind a power within itself, capable of meeting and solving successfully the problems of every-day life. Owing to the increased facilities in communication and travel, social relations have become much more complicated, thus raising numerous questions which the individual must face, and for the solution of which a knowledge of society is required. It is here that the development of the social sciences have been of most consequence. The intellectual ideal is not simply to store the mind with facts of knowledge, but rather to acquaint the pupil with the

process of securing such knowledge. Great emphasis is placed upon the training of the receptive and reflective powers of the mind in order that executive and creative ability might be strengthened. The intellectual ideal that came to us at the beginning of the last century was in its crude form, having been blasted from Ancient Greek thought by the power of the Renaissance, therefore it necessarily contained much superfluous material. Froebel, in his "Education of man", is speaking directly of this when he says, "It would prove a boon to our citizens and a blessing to the coming generation, if we should but come to see that we possess a great oppressive load of extraneous and merely external information and culture; that we foolishly seek to increase this from day to day, and that we are very poor in inner knowledge, information derived from our own soul and grown up with it." The unpolished ideal was to be a person of the old world, while the polished ideal of the present time is to be a scholar of the world in which one lives.

TRANSITION The transition from the crude to the finished ideal was seen in the trend of English literature during the latter part of the eighteenth and the first part of the nineteenth centuries. Classicism fought hard to maintain her mystic hold upon the minds of the people, even after its emptiness was a matter of common observation. This is proven by the fact that men like Gray and Goldsmith hesitated to adopt the new creed of Romanticism, which of course meant the actual putting aside of the stereotyped forms of speech, such as the rhyming couplet, the personification of such abstractions as Beauty, Wisdom, Purity, Folly, etc., as well as the use of high sounding phrases to no meaning. But this crude ideal was wrought upon by the utilitarian logic of Bentham and Mill, and polished by the poetry of Cowper, Burns, Wordsworth and Shelley until

now it is best described by the term "Social efficiency."

GERMAN ATTITUDE

The German attitude on this point is brought out by emperor William in an address delivered before the Reichstag as early as 1890, in which he says, "First of all, a national basis is wanting. The foundation of the gymnasium must be German. It is our business to educate young men to become young Germans, and not young Greeks or Romans. We must relinquish the basis which has been the rule for centuries- the old monastic education of the middle ages, when Latin and a little Greek were most important, these are no longer our standard. We must make German the basis, and German composition must be the center around which every thing else revolves."

PESTALOZZI

Pestalozzi sounded a cry calling us from the old world and causing us to realize the needs of the present world. He had Gertrude teaching her children by means of the every-day duties of life. He says, "Her verbal instruction seemed to vanish in the spirit of her real activity, in which it always had its source." The natural result of such teaching was the full and complete development of each child in matters both of skill and intelligence. The industrial idea thus emphasized by father Pestalozzi and his followers has been amplified and adjusted to present conditions in the form of highly developed technological schools and institutes, in which the cultural value of the sciences is thought to be as great as that of the languages. No other phase of education has grown so rapidly and occupies so important a place in our systems of education as that of practical activity. In the model school of Pestalozzi verbal instruction was always accompanied by manual labor of some kind. Nothing was ever done by the school-master that gave him quite so great a reputation as helping the children over the muddy roads.

PERFECTING OF IDEALS

While it is true that educational writers from Rabelais to Rousseau touched upon practically all the elements that enter into the make-up of our present-day conception of complete education, yet it remained for later reformers under more favorable conditions to modify, amplify and correlate them into a perfect and consistent whole. For example, Locke's idea of the hardening process has been modified by more recent discoveries in the sciences of Biology and Psychology; likewise Rousseau's idea that physical development begins at the age of five, intellectual development at the age of twelve, and moral development at the age of fifteen has been altered by modern experimentation in the field of Psychology, it having been shown that moral and intellectual development may and in most cases does begin much earlier. Froebel accepted Rousseau's contention that childhood is pre-eminently the time of the greatest physical activity, but correlated with this the further idea that the play of the child might be made the means of mental and moral instruction, thus evolving the idea of the kindergarten. The germ of state education can be traced as far back as the time of Aristotle, but it was not brought to its full fruition until after the reign of democracy had opened the way for such experiments as those of Bell and Lancaster, who it will be remembered introduced the monitorial system of instruction. This system demonstrated the possibilities of systematic education to such an extent that the idea was soon modified again resulting in our present system of free public school education. Mann and Barnard contributed much toward the perfecting of this system, which is beyond question the most practical and effective system of education to be found anywhere in the world. The society of to-day demands a real contribution from each individual and to qualify for this service is the aim of modern education.

DIFFICULTY OF SEPARATION

We started out, it will be remembered, with the thought of separating nineteenth century educational ideals into three heaps, viz-physical, intellectual and spiritual, but it has been found impossible to make such a distinction all the way through.

In the language of Professor Peabody, of Harvard, "We cannot have education and religion, but we must have religion in our education else it will be incomplete." So we find the spiritual idea running all through the physical and the intellectual. Character may be cultivated equally as well on the athletic field or in the work-shop as in the class room, therefore we shall have to adopt some other plan of examining the spiritual phase of education.

SPIRITUAL

The spiritual ideal was really the basis of much that both Pestalozzi and Froebel wrote concerning education. The former says through Gertrude, "It is all well and good for the children to learn something, but the really important thing is for them to be something." The spiritual phase of education is necessary in order that development result in character. In speaking of his school at Kilhau, Froebel says, "Our aim is to train brave sons for the fatherland, noble minded men ready to sacrifice themselves in the time of danger; fathers of families spreading blessing and well being; upright, industrious citizens for the state, for the arts and for the sciences; well informed men who will develop themselves, and who will remain active students. For Jesus, faithful disciples and brothers; for God, loving obedient children; and thus for humanity, men in the image of God." In the curriculum of his school at Helba religion is given as much time as arithmetic.

FROEBEL

The following passages from the "Education of man", and "The mother play" illustrate the value attached to the Christian spirit as manifested in education. "Religion without industry", he

says,"and without work,is liable to be lost in empty dreams,worthless visions,idle fancies. Similarly work or industry without religion degrades man into a beast of burden,a machine. Work and religion must be concomitant. for God the eternal has been creating from all eternity."

THE HOME

In the explanation of plate III in the "Mother play and nursery songs",Froebel speaks to the mother as follows,"In short the transfiguring gaze of your child,O,mother! is caused by your anticipation and desire to find within him the whole human nature,a nature destined for completion and perfection." And again he says, "Family! family! let us consider and openly declare that thou art more than school and church - what without thee are altar and church when thou dost not give them a consecration and raise the soul, thought,heart,mind,and spirit,idea and thought,deed and life,all to the altar of one living God."

Review of Prof.

Horne's Form.

Various attempts have been made by theorists to separate education into definite sections each of which would be independent of the others,but the consensus of opinion seems to be that it cannot be successfully done. According to Professor Herman H.Horne,of Dartmouth,there is such a division as for example,Intellectual education or educating the mind to know; Emotional education or educating the mind to feel; Moral education or educating the mind to will; Religious education or educating the spirit in man. On the basis of this outline one might be led to conclude that education is of such a nature as to permit of being blocked out,so to speak,implying that either one or more of the blocks may be chosen to the exclusion of the rest. In special relation to Religious education professor Horne says,that the spirit of man is the whole consciousness in its relation to deity,and further states,

that religious education is the natural and logical conclusion of all education, just as religion is the natural and complete expression of man's being. To quote President Nicholas M. Butler, of Columbia, "Education when put upon the dissecting table is dead. Its constituent parts are interesting but cease to live when cut away from the whole. There may be such a thing as physical, religious, or intellectual training, but that is not education, for education is a life process."

Phy. Phase In our first or physical heap then would be found considerable of what Dr. Horne has discussed under the head of moral education, for example, habit formation which is as much physical as intellectual, and more so if one is considering habits of skill or even habits pertaining to the care of the body such as cleanliness. Such habits, say the psychologists, cannot be formed by a mere process of the mind as willing; they require bodily action. Professor Horne himself says on page 300 in his "Psychological Principles of Education", "Better a single right act than a dozen resolutions to act rightly; in breaking a habit better a single refusal now than a dozen intentions to refuse next time." The balance of his discussion under moral education and all under part II (intellectual) and part III (emotional) would properly belong in our intellectual heap.

WRITER'S INTERPRETATION According to the writer's interpretation of nineteenth century educational ideals, education would rather be likened to a construction of concrete, in which the stone is represented by the physical aspect of education, the cement by the intellectual aspect, the sand by the moral aspect, and the water is represented by the spiritual aspect of education. The water when poured over the mixture of stone, sand and cement unites the constituents into a consistent and compact whole. True education is the concrete

foundation of civilization,hence we should no more want to leave out the physical,intellectual,moral,or religious than we should want to leave out either the stone,sand,cement,or water. The stone and sand form the basis of the mixture while the cement and water unite to form a new compound by means of which the parts are firmly held together resulting in concrete. Education without the stone would be too rich,ie-too pedantic; education without the sand would be too coarse,ie-would not stand a heavy jar without crumbling to pieces; education without the cement would be little more than brutish fanaticism; while education without the water of eternal life would be no education at all. One would have perhaps physical,intellectual,or may be moral training but not education in the full sense of the term. Such a condition would be likened to a number of unfederated states,there would be no union,hence anarchy would prevail.

CHAPTER III.

Religious Sanction.

CIVILIZATION

It is well nigh impossible to study the evolution of society in any of its phases without taking into account the influence of religious sanction. The earliest history of any nation shows some sort of religion as part of their beliefs and practices. Educational ideas and systems are called forth by progress in civilization, and since civilization is made up of the social, political and religious activities of the people it is plain that religious sanction as well as social custom and political power must be considered in the formation of educational ideals.

OF HEBREWS

The early Hebrews being a pastoral folk were necessarily slow to develop political and economic systems, hence had little use for education outside of that required for their religious ceremonies. Their conception of their relation to God favored a low standard of living, and since they considered God as a leader in battle, their chief occupation in time of peace was to prepare for war.

OF GREEKS

On the other hand, the Greeks were a settled people, hence were more inclined toward leisure and pleasure, consequently developed higher aesthetic ideas which called forth extensive economic and political activities and with them the need for a more extensive system of education. Their standard of living was also higher and liberal self-development was favored.

SOCIAL
LIFE

While religious sanction directly affected education as shown above, it also had an indirect effect through the social and political life of the nations. Many social customs were controlled almost exclusively by the church. During the middle

ages, for instance, the church assumed authority over the marriage vow by declaring it to be a holy sacrament. In a general way the ascetic ideals of the church during the above period shut off social intercourse and in so doing practically did away with the necessity of education.

Political

The greatest indirect influence of religion upon education, however, is through the political activities and organizations of the people. The political economy of a nation is largely patterned after the religious conceptions of its people. The Hebrews interpreted a defeat in battle as a direct dis-approval of their policy, while a victory was considered as a token of approval.

They also believed that the Messiah would come and establish an earthly kingdom among His people, hence all their political plans were ordered accordingly. The natural result of this conception and process of reasoning was a monarchical system of government, unfavorable to the extension of education along liberal lines.

Conflict

The continual conflict that was waged during the middle ages between the emperors and the popes furnishes us with numerous illustrations of the power of religious sanction in political affairs. The historian Robinson tells how that on one occasion pope Innocent III virtually deposed Philip of the Hohenstaufen line and set up Otto of Brunswick at his own pleasure. At that time the church was in the ascendancy for we hear Otto saying, "My kingship would have dissolved into dust and ashes had not your (pope Innocent III) or rather the authority of the apostolic chair weighed the scale in my favor." So great was the power of religious sanction at that time that even king John of England surrendered his realm to the pope and received it back again as a fief, from which

domination the Briton were not again free until the declaration of rights in 1688, four hundred and fifty years later. In this warfare between the head of the church and that of the state the weapons used were the protection of the imperial guards on the one hand and the excommunication and bull of the pope on the other.

Contention One of the chief contentions in the long struggle between these two great powers which controlled civilization was that of a liberal versus a non-liberal education. Professor Monroe calls attention to the fact that the church was usually hostile to education and say the reason of it was because the church expected that Christ would soon appear again and therefore could see little use of wasting their time in seeking an education. "The theological tendency" he says further, "possessed all north Europe and dominated thought life as well as education." Hostilities were first started up between the church and progressive education because the latter reacted unfavorably upon the old ideas of morality. In the "Clouds" of Aristophanes we get a glimpse of this reaction when the son, Strepsiades, proceeds to convince his father that he has as much right to beat the father as the father has to beat the son. The new learning with which the son had become acquainted conflicted with one of the original five rights of the Romans, therefore one would naturally expect that the Roman church in later years would be somewhat hostile to new doctrines.

ECCLESIAS- -TICISM

So it appears that throughout the world's history the progress of education has been hampered, to say the least, by religion, and especially so when the latter has assumed the form of ecclesiasticism. There are those who say that the church has always favored education and cite as proof of the statement the fact that at different times she has propagated great educational

schemes, but the tendency has been in every such instance to narrow down to those subjects over which religious sanction has had the most influence and to withhold its sanction from newly evolved sciences. The classic example of this practice is that of Galileo with the tribunal of the church at Rome upon announcing his discoveries. In his book on "Secularism" John M. Bonham says, "The Catholic church to-day recognizes as true all those specific facts for the assertion of which Galileo was declared to be a criminal." This writer also quotes Bacon as saying, "The industrial paralysis that characterized the middle ages was chargeable to the influence of the church," the huge ecclesiastical system of Rome being portrayed as an "incubus to progress." Plato recognized the power of religious sanction in the following terms, viz-"But to Apollo, the God of the Delphi, there remains the ordering of the greatest and the noblest of all duties of the founders of a city, namely, the institution of temples, and sacrifices, and in general, the service of the gods, demigods, and heroes."

REMARKS

The power of religious sanction is not peculiar to any particular religion since the introduction of Christianity did not materially change the general principle upon which it operates. Quintilian, who was himself a christian educator, says, "Will not the orator have to speak of auguries, oracles, and of every thing pertaining to religion, on which the most important deliberations in the senate often depends?" The principal difficulty has been that secular educators have been afraid that religion would devour their discoveries; on the other hand theologians have been afraid that secular education would devour their hypotheses. The cement cannot say to the water I have no need of

(thee.

CHAPTER IV.

Reaction of Education on Religion.

ADJUST-
-MENT The effect of one set of ideals upon another or the influence of one phase of life upon another depends upon the relative part which each play in the sum-total of life's activities. For a long time education and religion,generally speaking,have been hostile,some people devoting all their time and energy to the one or the other as the case may be. But hostilities have about ceased and the relation between the two is rapidly becoming adjusted. Dr. Francis G.Peabody in a lecture on the "Religion of an educated man" says,"The controversy between religion and science is off. Only a few belated materialists,and a few overslept defenders of the faith are now interested in the clash. They have met on common ground as allies. The world of science is a world of faith. The abnormal upheavals of religious experience are comparable to such awakenings intellectually,but the common onward march of both are harmonious." The adjustment referred to above does not,however,promise to draw lines and divide territory as some of the leaders on both sides had hoped,but on the contrary it implies that each side shall lay upon a common table the sum total of its investigations and discoveries whether objective or subjective, and that the conclusions reached shall be made in the light of the information thus produced. A characteristic tendency of the human race is to reach out after truth and upward to the invisible.

Relation of
Edu. & Relig. We stated in the beginning that the nineteenth century educational ideals constitute the greatest set of ideals ever conceived by the human mind. This statement is not to be construed to mean the opposite of the statement made by Rev.

John Wesley when he said, that "An education is good but saving souls is better," but is to be understood to mean that concrete is greater than either stone, sand, cement, or water. The religion of a single individual might not necessarily include some phases of education, but the complete education of any person or any number of persons always includes religion. It would be strange indeed, if with all the intermingling of educators and churchmen, there should not also come a modification of the doctrine, dogma, and even the practices of the church. Dr. Elmer E. Brown, U.S. commissioner of education, in speaking of the new educational ideals says, "We may confidently expect that this type of modern education will mold religious education to its standards and to its processes, but if this is a peculiarly and unstable and transitional stage in the life of the church, it may be of no less importance to the rounding out of that life unto its fulness than any other stage through which it has passes." Assuming then that the doctrines of christianity are based on knowledge, we reason that such doctrines will necessarily change as the sum-total of knowledge is either augmented by newly discovered facts or diminished by the rejection of old facts. The opinion of Frank S. Hoffman as expressed in his book on the "Sphere of Religion" concurs in this when he says, "Theology, properly understood, is the science that seeks to account for the universe from the standpoint of a God; it attempts to put all known facts together around this idea. It does not draw its material from any alleged revelation alone, although the revelation of true will furnish some of the most important data. But it gathers its material from every realm of knowledge."

EFFECTS

Modern science has thus furnished a mass of material

which has been woven into the doctrines of the church, the result being a more tolerable and less speculative theology. As religion has absorbed the new truths which science has from time to time discovered, it has become less mystical while on the other hand science has come to be considered less sacrilegious. No astronomer, be he never so religious, would consider it a sin to turn his mighty telescope toward the heavens and by that means bring the stars and the planets closer to him. In the light of modern science religious superstition will not be likely to again produce such wild speculations as that of Kepler who, when he could offer no other explanation for the newly discovered orbital movements of the planets, constructed an imaginary theory that each of the heavenly bodies was held ~~within~~ its orbit by a guardian angel. Neither shall we expect in the future to see any more a scientist kneeling before the cardinals, or any other tribunal of the church for that matter, and vowing never again to teach a scientific theory, as did Galileo.

But rather shall we expect for every scientist who will demonstrate a new theory to see a theologian or metaphysician who is ready and willing to incorporate same into his teaching, with the feeling that the more we know of ourselves and the world in which we live, the nearer we are to a true interpretation of God and our relation to Him.

Review of Bonham

The writer would agree with Bonham when he says, "Theology has silently sought to change and adapt her dogma to secular knowledge; meanwhile within the region beyond that which examination can reach, she manifests the same assumption of authority", but would be rather opposed to following him to the logical conclusion of his own statement, for evidently it would lead

us in the end to the place where secular knowledge could answer all the questions of the human mind, hence there would no longer be a need for a revealed religion. According to the author the only assets that religion has ever had has been the undiscovered things about which of course theologians could offer speculative theories without fear of contradiction. It would follow that as secular knowledge advances the remnant of the undiscovered becomes less and less, consequently there is less and less ground upon which religion has to stand. The above would be a rather smooth way of squeezing religion out of existence and substituting in its stead a scientific ethics, were it not for the glaring fact, that while science is furnishing the world with an increasing amount of knowledge, thus enabling mankind to better appreciate the wonders of creation, there is not the slightest indication that the fountains of knowledge are drying up; but on the contrary it seems that the more of mystery the scientists are able to clear up as facts understood, the more of mystery there is still to be cleared up. In other words with every answer come two new questions. The atom is no longer considered indivisible, and the discovery of the animal cell has not explained life. These discoveries have only made the situation more complex.

THEOLOGICAL SEMINARIES

We can perhaps gain a better idea of the influence of modern education upon religious doctrine by studying the changes in the curricula of some of our representative theological seminaries. These institutions represent the general attitude of the church toward the spirit of education and it is here that we shall expect to see the reaction at work.

HARTFORD

Hartford Theological Seminary, while not a large institution is selected because of its conservatism, any conclusions

reached from a study of this school will, therefore, be free from scientific bias. The first indication of the effect of the new movement upon this institution was the act of the trustees in 1889 which opened all courses of instruction to women on the same terms as to men. Eight years later the curriculum contained courses in social science. In 1900 the report of the school gives a tentative schedule for courses in religious pedagogy; it will be remembered in this connection that one of the characteristic features of the nineteenth century educational ideals is the emphasis put upon the training of teachers. The next year the management "took a decided step" in respect to this department; in 1902 "The seminary takes the position that religious pedagogy is essential for the preparation of christian workers", and finally, in 1907 the Hartford School of Religious Pedagogy was formally recognized as a regular department of the seminary. Two courses are offered in this department, one a three years course leading to the degree of B.P.R., and the other a special course designed for laymen and any others who do not find it convenient to take up the full three years course. Within the space of three years time the curriculum was enlarged until it contained no less than fifty different courses of study.

OTHER CHANGES

In considering this institution it is also important to note that the regular courses offered in the department of Theology proper have been modified from time to time. In 1904, for example, the department of Practics included a course on "The pastor and local problems"; also courses in "Sociology", "Poverty and crime" and other similar courses.

BOSTON

The Boston Theological Seminary which has grown to be one of the strongest institutions of its kind in the united states

was opened to the public about the middle of the century, its history, therefore, parallels the half century during which time the educational ideals were taking their present form. Notwithstanding the fact that the church at large was accommodating herself to the new learning, this seminary continued for many years to offer only the regular stereotyped courses in theology commonly designated under the following divisions, viz- Exegetical, Historical, Systematic, and Practical. The only electives offered were such as German, Spanish, Arabic, Syriac, Talmudic, Hebrew, and Samaritan, with a little music, vocal culture and some medical lectures. In 1876-7 the lecture courses were made to include topics in "Christian doctrine of sin", "Scriptural idea of man", "Topics in Eschatology", and "Science of Religion." The first change of any particular significance, however, was in 1882 when courses in Philosophy and Ethics were offered. In 1890 a course in special investigation was offered, which indicated that the institution has ceased marking time and was preparing for a forward march. At this time a course in Theology and related sciences was given. Six years later the loosening up became more apparent, by the addition to the faculty of a lecturer on Sociology and Economics, who treated the following subjects, viz- Theoretical Economics, Historical development, Practical Economics, Economics, Elements of Social science, Modern Socialism, Social Philosophy, and Foreign missions. At this time a complete revision of the curriculum took place resulting in the following arrangement of the different departments; (1) Old Testament and related studies; (2) New Testament; (3) History; (4) Systematic Theology and Ethics; (5) Practical Theology; (6) Study of Religions and Religion; (7) Philosophy; (8) Sociological studies and missions. Owing to the in-

-fluence of some of the more recently developed social disciplines such as Psychology and Sociology, it was deemed prudent in 1900 to offer a course on the social mission of the church, which was followed the next year by three others, viz-Methods of social reform; Social aspect of the labor movement; and Science of the social relationship. In 1905 another interesting change was made in the grouping of the subjects. Group (5) was expanded creating group (6) Sacred oratory and church music, all the groups of higher number being moved up one in order to accommodate this addition. Under this new arrangement group (6) Sacred oratory and church music included the course on Psychology of Religion, while a course on the Relation of the pastor to the church, Sunday school and the family, (a purely sociological subject) was placed under group (5) as being a problem in Practical Theology.

Conclusions Summing up the above data concerning these two institutions the changes seem to point clearly to a gradual evolution from the medieval to the modern; from the speculative to the practical; from the mystical to the scientific. A graduate of a modern Theological seminary finds no trouble in appreciating the value of biblical truth, even ^h though the story of the creation as recorded in the book of Genesis may be an allegory, or the account of Jonah and the whale only a fiction. Nor is his faith upset by the fact that recently discovered tablets seem to contradict some of the chronology of Usher, or because modern excavations have changed the probable site of some ancient city of the bible. In his study of modern courses in Theology he has imbibed enough of the scientific spirit to enable him to distinguish between truth and fact; he has learned that all facts are not synonymous with truth, and moreover, he has

learned that there is a great deal of truth in fiction. A good example of modern biblical interpretation in the light of secular education is that of the editing of the Expositor's bible by prominent English professors. This work illustrates constructive as opposed to destructive criticism. Bauer and his school would represent the latter view.

CHURCH

PAPERS

Another evidence of the influence of education upon religion is seen in the contents of the periodical literature of the different churches in the united states. Every leading denomination has its official papers and magazines, most of them with large subscription lists. The college of liberal arts course, owing to its cultural value, has become a hub around which both secular and religious educators have labored until there has been, as it were, a blending of the spirit of teaching with that of preaching. In many of the church papers referred to above will be found up-to-date articles on the live topics of the day which are contributed promiscuously by laymen, ministers, college professors and business men. Many men shift back and forth from the church to the college without any compunctions of conscience as to their calling, while not infrequently pulpits are occupied by men who have a message of civic righteousness to give to the people.

CHURCH

Organization

The polity and the practice of the church has undergone important changes under the influence of education. The great schism in the Presbyterian church in 1741 was directly caused by a difference of opinion among the members in reference to an educated ministry. The Christian church divided over the question of introducing musical instruments into the public worship. This difference was in its final analysis was educational in its

nature, for the faction that objected to the instruments of music has always stood opposed to even the use of printed helps in the study of the bible in the Sabbath school. Reference was made in another chapter of this paper to the fact that universal education and democratic government go together, and here it might be added that under the influence of this spirit of government most all the churches have delegated assemblies, which are vested with both legislative and judicial powers.

Miss. Society

S. School

The auxiliary societies of the churches show marked effects from the reaction of educational ideals. The benevolent enterprises such as the missionary societies have adopted both the spirit and also the method of the new education. The development of science and the art of medicine have opened the way for an immense amount of missionary work that was before well nigh impossible. Quite as many volunteers now go to the foreign fields as teaching and medical workers as there are who go purely as evangelists. The Sunday school as an auxiliary of the church has profited perhaps more than any other of this class^{of} church societies. The training of teachers has been carried over from the secular to the Sunday school in a remarkable degree. In many of the large city churches, there are paid superintendents of the primary department and also regularly employed leaders in the departments of athletics and music. The industrial idea of the public school has taken hold of the Sunday school so that frequently classes are found making relief maps of bible lands, stitching outlines on cards on which are printed bible verses, etc. There are in addition to the regular classes in the grades normal classes in which the science of teaching is taught to those who anticipate becoming teachers of classes.

SERMONS & ORDINATION

We shall mention but one other example of the reaction of education upon religion and that is the subject matter of sermons. Before the ushering in of modern education pulpit discussions turned largely upon abstract questions of metaphysics and theology, examples of which may be found in the writings of early New England divines such as the Mathers and Jonathan Edwards. At the present time the questions of most importance are the problems of every day life such as Labor and capital, Misery and crime, Social evils and their cure, Political graft and its remedy, etc., etc. That the church considers a knowledge of such themes with their application to religious experience an essential qualification for the work of the ministry is not only shown by the changes made in the curricula of the church schools but is also shown by the changes made in the requirements for ordination. At the last general conference of the Methodist Episcopal church which was held at Baltimore in 1908 the following changes were made in the course of study for traveling preachers, -Systematic Theology, three volumes, was supplanted by one volume on Christian doctrine; Psychological principles of Education, The church and the Social problem, Social message of the modern pulpit, Christianity and the Social crisis, all were added to the course to take the place of studies which were considered of less importance. Such changes as these indicate that a knowledge of men and affairs is of more value in solving the problems of every day life than mere speculative theories however astute and learned the latter may be.

RESULTS

As Christianity comes in contact with modern Educational thought, somewhat the same relative results follow as when Pagan learning came in contact with early Christianity. Professor

Monroe, after describing the intellectual ideals of the Romans, which at best was no more than a mixture of Greek culture and Roman activity, remarks, that "Christianity was introduced in the first century, to spread with great rapidity, to modify this foreign world both in regard to thought and conduct, and on the other hand to be itself profoundly modified as well." So we find that while religion has exerted a powerful influence in the formation of educational ideals it is now in turn being modified in a most profound and wholesome way. The Christian religion is destined to become the world faith.

FINAL

Conclusion

Education is the one word that has come to stand for the highest concept of the human mind, since it embraces the best that has been thought out in reference to both the body, mind, and the spirit of man. The time is past when it sounds reasonable to say the uneducated person can appreciate the work of the Infinite mind as represented in the creation as much as those who through study and application have come to understand some of the laws of nature by means of which God is pleased to bestow upon his animate creatures a thousand blessings daily. He may be as happy but his capacity will not be as great. Under this reaction of education upon religion, the relation of the two has come to be very much like the relation of a mother to her child, (perhaps we had better say a foster mother, for we do not mean to convey the idea that religion is the real mother of education, nor do we mean to say that religion sprang from education). Education cannot get along without religion any more than the child can get along without the mother. All the achievements of education would be as dry husks without the Christian spirit.

OUTLOOK

As a result of this adjustment between education and

religion, the latter is destined to find a place within every educational institution in the land, instead of being confined to some particular kind of a school as has been the custom in the past. As public education increases the spirit of ungratefulness creeps in, as Professor T.W. Kelsey, of Michigan remarks, "The source of such educational privileges being impersonal, the student comes to look upon them as he does upon the air and water, ie-things to be enjoyed as a matter of course." How beautifully then will religion fulfill her true mission in the world by pervading the entire field of physical, mental and moral activities of the human race, tempering this ungratefulness and swinging the whole world into the service of the Master Workman of the universe Who has instructed us through His revealed will to "With all our getting, get understanding."

The end.

Bibliography of Books and Articles consulted in the preparation of the foregoing thesis on Education Ideals.

Numerous other works were also referred to in order to verify different statements made throughout the paper, but the use made of them was so slight that it has not been thought best to include them all in the list.

- Aristotle Politics and Economics.
- Anderson History of Common School Education.
- Angell Psychology.
- Adler Moral Instruction of the Child.
- Brown Social Message of Modern Pulpit.
- Brother Azarias .. Educational Essays.
- Butler Religious Instruction and its relation to Edu.
- Bagley School-room Management.
- " Educative Process.
- Boardman Address before students at Middlebury.
- Butler, Montague .. Christian work in the Public schools. (conduct.
- Bagley School's responsibility for devel. controls of
- Bryce Religion and Moral Education.
- Bussewitz Evolution of Ideals in Secondary Education.
- Bonham Secularism, its Progress and Morals.
- Brown E.E. Relation of Religious Edu. to Secular Edu.
- Clarke Thesis for Ph.D.
- Caird Philosophy of Religion.
- Cust Common Features of all Religions.
- Bingham Influence of Religion of Human Progress.
- Conover Personality in Religion.
- Bible I Kings 3-11; II Chron. 1-9; Prov. 2-3-4, 7;
Prov. 25, 25; 28, 2; Act of the Apostles.
- Dexter History of Education.
- Davidson Aristotle and Ancient Ideals.
- DeGarmo Status of Relig. Instr. in Eng. France and Ger.
- Davidson History of Education.
- Dévine Misery and its Cause.
- Dewey and Tufts .. Ethics.
- Earp Social Aspect of Religious Institutions.
- Elliot Industrial Ethics.
- Forbes Requirements for Adm. to U. of I.
- Froebel Education of Man.
- Giddings Elements of Sociology.
- Greene Educational Ideas of Pestalozzi.
- Gomperz Greek Thinkers.
- Harper Religion and the Higher life.
- Hanus Educational Aims and Values.
- Hoffman The Sphere of Religion.
- Hughes and Klem .. Progress of Education during the Century.
- Hopkins The Spirit of the New Education.
- Harris Formal Religious Education in the Colleges.

Bibliography (Continued)

- Hyde An experiment on Religion in the College.
- Harper Religious life of Students in Univ.and Colleges.
- Hall Better morals in the High schools.
- Halleck History of English Literature.
- Henderson Dependent, Defective, and Delinquent.
- Horne Psychological Principles of Education.
- Hurst History of Christian Church.
- Journal of Edu. .. Education of a-typical children, 58, 240.
- James Psychology.
- Külpe Introduction to Philosophy.
- Lang Educational Creeds of XX century.
- Locke Thoughts on Education.
- Lemann Senior prize essay New Orleans University.
- Laurie Historical Survey of Pre-Christian Education.
- McDowell Conscious Relation of Individual with God.
- MacCunn The Making of Character.
- Montague Essays on Education.
- Milton Tractate on Education.
- Monroe Source Book in History of Education.
- " Text Book in History of Education.
- Jenks Moral Citizenship.
- Froebel Mother Play and Nursery songs.
- Newton and Treat . Outline for Review of English History.
- O'Shea Social Development and Education.
- Plato Republic and Laws.
- Pestalozzi Leonard and Gertrude.
- Poabody Religion of an Educated man, three lectures.
- " Formal Religious Instruction in Public schools.
- Royce Psychology.
- Ross Social Psychology.
- " Sociology.
- Rowe Habit Formation and Science of Teaching.
- Roberts Education in the 19th century.
- Snedden Adm.and Edu.Wk.of Juv.Reform Scs.in U.S.
- Steiner Indirect Influence of Library on Relig.Edu.
- Starbuck Foundations of Religion in Public schools.
- Scott Social Education.
- Taylor Study of the Child.
- Thorndyke Mental and Moral Measurements.
- Rand Modern Philosophers.
- University of Ill. School of Edu. Bulletin #2
- " " " Installation of President James.
- White Educational Ideas of Froebel.
- Thomas On Opening of Middlebury college 1909
- Wright Calling of Dan Mathews.
- Report of Commissioner of Education U.S. 1908.
- Journal Religious Education Oct.1908
- Journal of Philosophy, Psychol. and Sci. Method April 1906.
- Reports of Institutions of Charity and Correction, Ill. 1900-8
- Hayes Sociological Construction Lines, Thesis Ph.D.
- Reports of the R.E.A. 1903, 1904, 1905.

The dash before the name of the author indicates that the reference is to an article, essay, or lecture.





UNIVERSITY OF ILLINOIS-URBANA



3 0112 082196418